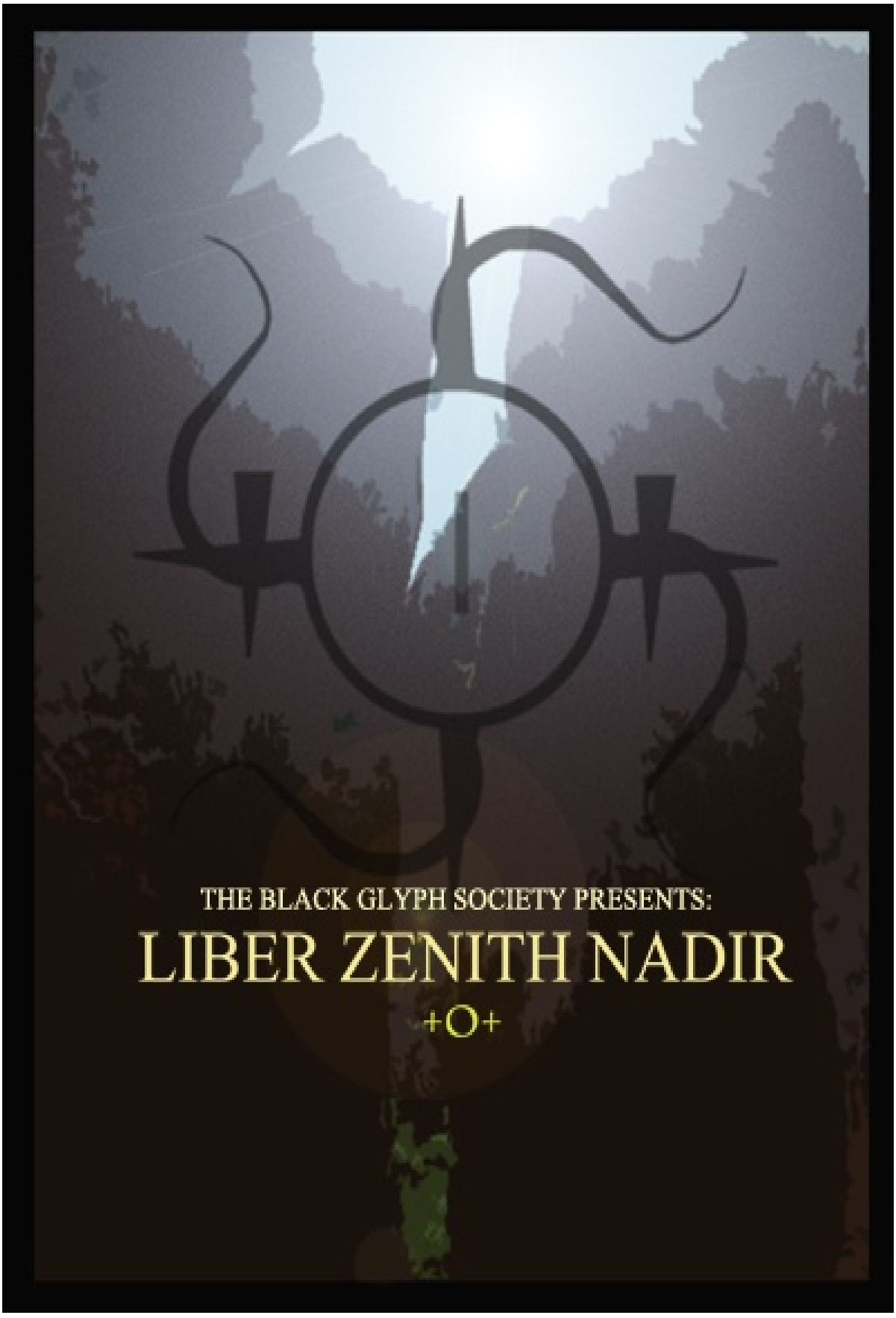

THE BLACK GLYPH SOCIETY PRESENTS:
LIBER ZENITH NADIR
+O+

LIBER ZENITH NADIR

+O+

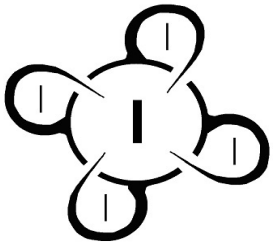
The manuscripts comprising "Liber Zenith Nadir" represent a progressive expansion of insight into several already published manuscripts and ideas promulgated in other libers and teachings by the Temple of THEM. These include a variety of later developments and insights that de-constructed the Mythos of the ONA and returned intimations that we, THEM, had long gone beyond it. Time would indicate that we had also gone behind and beneath it to root out both the historical and a-historical sources of its elements and identified the psychic needs both individual and collective that gave rise to it. In doing so we reached a point where ONA could teach us nothing else, the rays of its illuminating sun slowly descended into the darkness and we found ourselves once more in unfamiliar territory with no stars to guide us.

Out of a desire to have these works in print we have created this Liber to hold them.

WITHIN:

TRAPS AND TRAPEZOIDS PART 1
SHOUTING INTO THE ABYSS
BEYOND THE ADEPT – A CONTEMPLATION
WHERE ARE WE NOW?
THE IRONY OF GIVING INSIGHT

TEMPLE OF THEM, AUSTRALIA
BLACK GLYPH SOCIETY 2012



TRAPS AND TRAPEZOIDS PART I
- THE ONA AND THE TEMPLE OF SET -
[COMPARING CURRENTS]
Version 0.1 - April 121 fayen.

+O+

As a witness to the long-standing enmity between ONA and The Temple of Set - I have taken it upon myself to delve into a parallel study of both in several veins - the first of which is merely a form-based comparison of the ideology of the two groups. I have always felt that both groups share far more in common than they seem to admit or notice - due to being constructed on the same traditional esoteric and exoteric principles of form that all groups and currents share as the source of their being.

In Part I my particular interest lies in examining/discussing the similarities between Xeper and the Acausal - the organizational structure of both groups, commonly shared views, and the advantages of adoption of forms by either group.

To my knowledge, there are only a handful of documents comparing the ONA to the TOS - comprising the selection of letters written by Anton Long and replied to by Dr. Michael Aquino that became *The Satanic Letters of Stephen Brown* as well as a treatise of the different Satanic currents, attitudes and groups and a direct comparison by Anton Long of the differences between ONA and the TOS called *The Temple of Set: A Brief Satanic Analysis*.

Whilst a Nexion of the ONA - THEM are not interested in championing one group over another and are detached from the outcome of this study. We, as inspired by the ONA, are interested only in dissolving the facade of forms to get to the bones beneath. That is the Only authentic way forward.

ISS,
RA

~

1

[Extract from TOSd8 regarding historical account of the divergent current of the TOS:] "The Church of Satan was a fairly simple, linear story, to which a relatively small number of individuals made specialized contributions over a brief period of time. The **Temple** of **Set** may be more likened to an explosion within the heads of a great many individuals of rich and diverse backgrounds, yielding a mix of ideas that would constantly be shared, reconsidered, and compounded. The extent of this corpus of knowledge is already staggering, and of course still continues its exponential growth throughout a variety of communications and records systems."

+O+ In a similar fashion, the unity of three Temples in the 1960's of Camlad, Temple of the Sun and the Noctulians - a previously underground sect of specialized knowledge of the Dark Gods Mythos, Sinister Tradition and Septenary Way became the Order of Nine Angles headed by AL, who codified and expanded the garbled records and smatterings of the Way into a coherent practical elucidation supplying over time the majority of the pre-fayen corpus of essays rituals and materials. Working underground until the late nineties the decision to take the ONA public and make its teachings available lead to a similar explosion within the heads of a great many individuals of rich and diverse backgrounds yielding a mix of ideas that would constantly be shared, reconsidered and compounded. The complexity of this thriving movement would come to be the Living Sinister Tradition which presenced the Sinister through its initiates and Adepts as a symbiosis of Change that did not stay static but re-wrote itself as each initiate added their own insights, changes and wisdom to the collective pool of ONA resources. Like the TOS, the ONA attracts and suits Promethean types striving to increase the collective evolution of humanity by creating a new individual through self-becoming. +O+

2

[Extract from TOSd8 regarding the Initiatory Elect standards of the TOS:] "*The **Temple** of **Set*** presents a somewhat different problem. While I intend that this book be as direct and unambiguous as possible, Setian philosophy requires "initiatory consciousness" - not only an interest in the subject matter but both the intellectual and metaphysical capacity to comprehend it in its ultimate sense. Within the **Temple**, persons possessing such capacity are referred to as "Elect" and are deemed to have potential for initiation. Those lacking it, best intentions notwithstanding, would find the initiatory experience bewildering, frustrating, and meaningless. Accordingly the **Temple** endeavors to not admit them, or to disaffiliate them as soon as possible if accidentally admitted. It is much the same with this book. There are aspects of it that may either enter your mind like flame or just leave you confused and annoyed. My pleasure in the former case; my apologies in the latter."

+O+ Likewise does the ONA make these demands of intellectual and metaphysical capacity of its prospective adherents and champions Elitism. Hostia, Naos, the

Deofel Quintet - standard texts of the ONA were less apologetic than Aquino - though they also sought to break the complexity of their materials down into introductions and steps in as many cases - often the material presented was given no explanation or hinted at further mysteries that could be grasped only by the sagacious. The ONA does not welcome, or uses as it sees fit, those who do not possess this faculty of the Initiatory Elect as tools, mundane or means to and end. +O+

3

[Extract from TOSd8 regarding the non-finality or Ad Accumulum Infinitum of the TOS:] "finally, *The **Temple** of **Set***, like *The Church of Satan* for many years/editions, will be a "living book", subject to any number of changes, additions, corrections, and updates as various knowledgeable readers comment upon it and/or I refine my own information and opinions."

+O+ Here again does the ONA follow suit emphasizing its current as a 'Living' nexion or kollective of nexions which thrive and change as initiates travel the Way - learning, growing, overcoming - and updating, revising, continuously the exoteric and esoteric magic, method, form and mythos of the Order through its consequent nexions. Like the TOS the ONA spurns the trappings of dogma, aiming for a malleable, flexible current that allows changes to be made reflecting the journey of life and its ever-changing flux through individual achievements and realizations which (hopefully) culminate in wisdom. Great pains are taken to point out this ever-change - and that something written long ago or even yesterday may no longer be viewed as valid by the always changing/learning initiate even as footprints they leave in the sand may appear to be fresh and living statements by those who chance for the first time upon them - without a date to mark its timeline. Neither the TOS nor the ONA like the idea of things to be seen as set in stone.+O+

4

[Extract from TOSd8 regarding the Initiatory Elect standards of the TOS:]
"As is detailed in *The Church of Satan*, three tensions and dilemmæ inherent in that institution came to a boiling point by early 1975. Among these:
(1) Was the Church of Satan theistic or atheistic?"

+O+ Because each individual is expected to discern the answers to this and in fact all other questions for themselves - the ONA's current leaves room for both, either or neither pending the whim/geometry of the Initiate and the relevance of any belief to the aim of the Initiates dynamic sinister path. S/he may even leave room for all three to co-habit.+O+

"(a) Did it believe in Satan and his fellow dæmons as actual intelligent, active, willful entities extent in time and space? Or did it disbelieve in the existence of such beings

[along with the Judæo-Christian God], and just use them for spooky window-dressing in rituals that were merely imaginative psychodramas?"

+O+ Because each individual is expected to discern the answers to this and in fact all other questions for themselves - the ONA's current leaves room for both, either or neither or more pending the whim/geometry of the Initiate and the relevance of any belief to the aim of the Initiates dynamic sinister path. +O+

"(b) In this same vein, was there perhaps a "two-tiered" attitude within the Church, whereby its High Priest and Priesthood indeed privately believed in Satan and other dæmons, while at the same time presenting to the public an attitude of atheistic satire? Per this interpretation, ordinary members of the Church were initially/generally treated much as the public, yet selectively introduced to the deeper, true metaphysics as they might show themselves capable of understanding and accepting it."

+O+ Because each individual is expected to discern the answers to this and in fact all other questions for themselves - the ONA's current leaves room for both, either or neither or more pending the whim/geometry of the Initiate and the relevance of any belief to the aim of the Initiates dynamic sinister path. +O+

"(2) The original Church of Satan in San Francisco had been inaugurated, part seriously, part whimsically, by Anton Szandor LaVey in 1966 as largely a personal vehicle for advertisement and profit, based upon his colorful personality, extensive knowledge of the Black Arts and occultism generally, and atmospheric house in which to give lectures, hold meetings, and perform rituals. However, as over the years the Church expanded beyond San Francisco, through individuals and groups having little or no direct exposure to these specific original allures, it began to become more of an impersonal institution united by common beliefs and ideas. Its focus was indeed Satan; Anton was revered as his High Priest and Earthly deputy only. Correspondingly the decentralized Church behaved more like a non-profit organization than a profitable business."

+O+ The same distaste or consternation that Aquino relates is shared by AL - who cites these factors as amongst those that prompted the ONA to surface into the limelight in the late 90's to 'reveal the pseuds' for who they are and share the genuine tradition of the Sinister publicly in what he seemed to think was fast becoming a sycophantic circus. In both cases - the present state of a form (Satanism) prompted both Aquino and Long to take actions of their own to rectify the course as they saw fit. +O+

"(3) The more the Church grew, and the more Anton himself became a well-known popular icon, the more withdrawn and private he became. In part this was understandably a reaction to years of being iconized, lionized, media-exploited, and sometimes threatened. He simply became weary of it, exhausted by the demands of

having to constantly keep up his Mephistophelian glamor-image. Unfortunately this reclusiveness also extended to the Church of Satan itself beyond his old, familiar entourage in San Francisco. He gradually avoided direct contact with the more distant membership, which had the dual consequence of forcing them to rely more on their initiative and increasing his suspicion of their uncontrolled independence accordingly."

+O+ The ONA has always been very reclusive and secretive, with only the most determined of initiates making it to Shropshire to gain access to then-acting nexions, and later on only through diligence, showing promise and being contacted privately online by ONA associates and/or members. Long avoids direct contact with almost all internet based communicators and for the reasons cited in ONA: Organization and Structure maintains arms length distance, communicating through go-betweens and elected representatives or via one way posts on the Internets SONAK (Sinister ONA Kollective) points. The ONA could care less about creating suspicion or causing others to rely on their initiative with the desired aim that they would become uncontrolled independents, acting as cells in a mode of leaderless resistance.+O+

5

[Extract from TOSd8 regarding the reasons for the schism of the TOS from the COS:] "These factors culminated first in Anton's "Phase IV" policy paper to the Church, in
which the formal standing and authority of non-entourage Church officials and groups were weakened in favor of an informal "Movement" whose preferential membership and influence would once again be Anton's sole decision. His next, and as it turned out explosive action was to attempt to destroy the independent significance and structure of the Church's initiatory degree system, by also making both the definition and the bestowal of such titles merely his personal whim."

+O+ One can appreciate Aquino's concern here over the guru mentality if indeed that is what Szandor began to exhibit. The conferring of titles within ONA is not performed by the Master (which title is not descriptive of this role) and there are no external ceremonies or celebrations of passing these milestones one sets for oneself.. The premise is that one either does - or they do not. If they do - then they will know if they have reached the respective level described - and perhaps more importantly, whether that title still matters to them.+O+

6

[Extract from TOSd8 regarding Aquino's movements against the COS:] "In terms of my personal involvement, *The Church of Satan* culminated with my June 10, 1975 letter to Anton and Diane LaVey rejecting what I regarded as their critical corruption of the Church of Satan, and simultaneous letter to the Church membership announcing my disavowal of the organization controlled by them. These were

followed by many other Satanists' resignations, either immediately or after days/weeks/months of waiting to see if Anton LaVey could or would explain and/or correct his startling policy decisions and announcements."

+O+ Whilst the particulars may be different it is worth noting that just as Aquino found fault with the model of the COS and moved to assert the independent position and foundation of the TOS to correct those faults - so too did the ONA find fault with the model of the TOS and moved to assert the independent position of the ONA to correct those faults - as did the TOT (Temple of THEM) find fault with the model of the ONA and moved to assert its independent position as THEM to correct those faults as no doubt the cycle will continue when somebody finds fault with one or more of the listed groups and moves to assert an independent position of their own… This story is not new, it is often just forgotten.+O+

7

[Extract from TOSd8 regarding Aquino's movements against the COS:]
"Nevertheless I had to begin thinking about some sort of "reformed Church of Satan" to replace the corrupted one."

+O+ Here again the wheel turns back to its original position - just as Aquino saw his duty to correct the wayward direction of Satanism from the COS - so did AL see it as his duty to correct the wayward direction of Satanism from the TOS - here though - the chain is broken, wherein THEM and WSA352, both formed groups that did not abandon or disown the ONA but formed independent supports that made a new, stronger Satanic tripod. Though the cycle jostled through many changes and directions as it was stopped from taking its usual course - Ultimately, there was none of the previous attitude of revolution and a throwing away of the prevailing current - but instead a reformation that used the prevailing current in symbiosis. +O+

8

[Extract from TOSd8 regarding Aquinos inspiration and method for divining the Book of Coming Forth by Night:] "I chose the night of June 21-22, X/1975 as an appropriate occasion for the working. The time/events following my June 10th letter to Anton and Diane had suggested to me that an ordinary solution was increasingly improbable, and that evening - as the Summer Solstice and anniversary of my own ordination to the Priesthood five years previously - seemed "traditionally" respectful. I cannot recall the date having any other significance to me at the time than this.
At midnight I was alone in my home at 302 East Calle Laureles, Santa Barbara - save only for my beloved Irish Setter, Brandy. As was my habit with GBM workings, I put a phonograph record on the turntable and **set** it to endlessly repeat. I chose a selection which I had never used before [and, out of personal regard for the result, have never used since]: Ralph Vaughan Williams' *Fantasia on a Theme by Thomas Tallis*. My altar was located in the living room of the house. I opened the working in the

traditional Satanic Mass, then spoke aloud the First Part of the *Word of* ***Set***. I felt an impulse to enter my study - "the Sanctum" as I nicknamed it - and with Brandy curled up at my feet, sat down at my desk and took up pen and paper. Then, over the next four hours, I wrote down the words of *The Book of Coming Forth by Night*. The experience was neither one of "dictation" [as in Aleister Crowley's *Book of the Law* working] or of "automatic writing" after the spiritualist fashion. The thoughts, words, phrases seemed to me indistinct from my own, yet impressed me as both unique and necessary, as though no other sequence would do."

+O+ The manner in which Aquino describes his inspiration for the Book of Coming Forth By Night is perhaps one of the most contentious sticking points between the ONA and the TOS. What appears as a difference of opinion forms the fulcrum of change where new groups, ideas and ideologies are spawned. Without this Sinister Dialectic of agreement/disagreement there is no divergence from the Same - forms however all create shadows, Aquino's confession of receiving his message from Set paved the way for the ONA to set up its counter-claim against divine intervention and emphasize its views that all such things arise from Man and that man should take responsibility for such interventions as his own. This amounts to a further denial of the concept of crediting ones achievements to God, by denying the credit of achievements to Satan - or any other entity. In this manner, using Aquinos Book as a tension, did they provide an opposite tension and their foundation for the promethean satanic spirit directly attributable to each individual not a god, of any kind. The paradox however for those who have examined this meeting of origin is that since ONA expects others to find their own answer in regards to who/what or if Satan, or indeed, Anything is - then they effectively lay no objective boundaries down on how this discovery may occur - depending on which statements of their manuscripts you accept are the more valid where contradiction occurs. Therefore Aquino's experience of manifestation through Set cannot be questioned or challenged as inauthentic. Ultimately, it is with the ONA's few objective accounts of what and how Satan is found that decry Aquino's manifestation as inauthentic that the contradiction lies. Since this contradiction occurs - it is reasonable to assume that Long's 23 syndrome clashed with Aquino's 23 syndrome in a classic bifurcation of forms which requires various meeting-points where disagreements are found on certain matters in order to springboard off in its own direction. The majority of this perpetual movement is unconscious to many writers - who, due to being determined to plant and water a form or opinion, often fail to see the wood for the trees. It is difficult to determine whether this brief but occasionally re-flaring matter between ONA and the TOS on the authenticity of each of their currents was consciously foreseen as a necessity of growth for a new form or was completely missed in the engrossed engagement of wills to certify what Satanism is or isn't.+O+

9

[Extract from TOSd8 regarding Aquinos thoughts on the inspiration and method for divining the Book of Coming Forth by Night:] "In Chapter #1 I said that there was

nothing overtly sensational, supernatural, or melodramatic about the *Book of Coming Forth by Night* working. I simply sat down and wrote it. It was not dictated to me by a materialized Egyptian god, nor did the words burn themselves into the pages like the fabled Hebrew Ten Commandments. The thoughts were "comfortable" ones, comprehensible to me within my pre-existing frames of reference.
What, then, distinguished the *Book of Coming Forth by Night* from a mere meditation or exercise in creative writing? No more and no less than a sensation I had then, and conviction ever since, that something beyond Michael Aquino was generating it.
In his excellent work *The Psychology of Anomalous Experience*, Graham Reed (Professor of Psychology at York University, Canada) surveys the many types of human thought-experiences beyond the ordinary emotional or rational. "Anamolous," he begins, "means irregular, distorted, or unusual". He goes on to note that these classifications may be in the individual's own opinion, or in that of parts or the whole of his surrounding society. While some such experiences may indeed be symptoms of various forms of mental illness, others are quite routinely a function of healthy thinking and are not at all pathological. [further down] …*The Book of Coming Forth by Night* fits Reed's definition of an "experience of self/second type/revelation anomaly", but does not exhibit or depend upon the two sub- features described above. It has been extensively and exhaustively examined, and compared to other perspectives on reality, by many Setians [and nonSetians] over the decades - and again here in Appendix #3. Also it has apparently passed well the test of time as a stand-alone document, requiring neither sequel nor supplement to retain its usefulness and relevance to Setian philosophy. Now perhaps I may productively return to my own sensation, reaction, and opinion the morning of June 22, 1975."

+O+ No exact definition or source is ever given by Aquino as to the origin of the Book of Coming Forth by Night, rather he traverses several options and leave the question open Routinely, as with Long and also with Myatt, do both authors continuously pause in their assertions to pass judgement on their own perspicacity and the source of their expressions. Briefly, Aquino touches on such subjects as Anomalous Experiences and muses on various parallel experiences cited by other authors and records as to what he himself went through to narrow down or at least explicate the vague manner in which his realizations came to him but does not categorically state how. So too do Long and Myatt continuously ruminate on the source and wonder of the 'Numinous' and the 'Acausal' as something that speaks/spoke through them in a myriad of ways to express the Sinister and the Pathei-Mathos of Life. Both men leave the source of their inspiration open though one professes his faith in the Numinous the other in Set - the action is the same in that they believe in an supra-natural force that acts to speak through them. Each of the men remain convinced that their path is the authentic one and where the forms tensioned in opposites meet of their respective creations, I.e. human sacrifice for and against, they clash in an effort to dominate a phantom objective sphere. What is effectively occurring between the ONA and the TOS on an esoteric level is not merely disagreement - it only appears as disagreement in its outer personal manifestation - but is in fact a secret symbiosis with the ONA and TOS using one another to

champion themselves in a tension of opposites.
As is the case with all groups that are built with forms - and only through forms can a group exist or be tangible or visible through those forms to others - each of those forms has a corresponding shadow. When you begin using forms you suddenly become aware of the limitations they bring with them and the duality built into the nature of language and communication. Often, you cannot champion one thing without excluding another. And you cannot exclude something, without championing another. Some forms are destined to fight with their shadow - as is the case in regards to the matter of human sacrifice. But what you champion depends on your 23 syndrome. +O+

10

Extract from TOSd8 regarding Aquinos thoughts on the inspiration and method for divining the Book of Coming Forth by Night:] "I did, however, have two immediate impressions: one, that it was authentic - what it claimed to be - a communication from the Egyptian god **Set**; two, that I myself must take it wholly and sincerely to heart. Even today, after all these years of examination of and reflection upon the *Book of Coming Forth by Night*, I cannot explain or defend these convictions, but simply recall them. In his "Preliminary Remarks" to his *Book 4*, Part I, Aleister Crowley discussed at some length the ecstatic vision which each founder of a religion seemed at one point in his life to experience:"

+O+ The ONA's criticism of the TOS was largely in what they saw as Aquino's acceptance of his role as a chosen one, ordained by Set and what they refer to as his pronouncement of an 'infernal mandate'. Many, many years have passed since the Satanic Letters of Stephen Brown holding these allegations were written - but it is worth noting that the ONA still maintains and publishes the occasional manuscript that criticizes Aquino for the same and other aspects of his Setian Empire. Why?
The reasons that might be given by either side are irrelevant in the study of form. The fact of the matter is that the ONA and TOS are still locked in a symbiosis, struggling for that same coveted objective space of the authentic. If the ONA changes it mind regarding the TOS it loses the tension it gains and has gained by pushing against certain forms of the TOS. And vice-versa. Having enemies is often seen as a moral happening and is caused by a struggle for space on a perceived objective stage - and rarely understood as a necessary alchemical ingredient for overcoming or creating stability for a new or counter form. This principle is actively used by the United States which has a long list of power-words from Witches, to Communists/Reds, Terorrists, Weapons of Mass Destruction, Al Qaeda and so on to create the necessary tension to empower its opposing forms. Alchemy is often dismissed as an ancient nonsense or back-hand complimented as the precursor of medicine but it is no less relevant or powerful than it was when its use was at its height - because it is so close to the truth.+O+

11

[Extract from TOSd8 regarding Aquinos opening a Door:] "As mentioned at the beginning of Chapter #1, the Church of Satan had struggled for the entire decade of its existence with the central, inevitable issue of the reality of the supernatural, or more precisely the metaphysical. The puerile myths and images of the world's conventional religions we had long since dismissed as worthless nonsense - indeed, as pertaining to their devils and demons, the stuff for amusing, spooky psychodrama, sarcastic lampoon, and occasionally Lesser Black Magical control of gullible minds still psychologically enslaved to superstition. Yet within carefully-crafted magical ritual environments, some Satanists had also sensed a reality beyond that apparent to the ordinary senses."

+O+ Here, as in ONA manuscripts, Aquino matches the negative form using marked language of disdain to abstract the approach of the COS, against a new positive form he subtly suggests to be more exciting and authentic. This is the same tension of opposites that re-occurs in the creation of all forms, and without which, new forms cannot emerge. The switch between individual and collective validation, I.e. between individual assertions or -I- and group assertions such as -we- or in this case -some- is very often used so that the authors claims are more likely to be accepted as coming from a wider source than simply themselves. This is a curious habit of all (occult) authors putting forth views, that I have read.. This clue led me to the assumption that I speak alternately for my sense of the Collective and the Individual in a mostly unconscious secret language that betrays the authors subconscious intent. It should be apparent that this is not isolated to Aquino, Long or the Occult - reading just a few text books reveals it to be a common practice by almost anyone who writes with something to prove. Since it is questionable whether one person Can speak for the collective - I merely wonder whether this switch has another purpose. My theory is on-going. +O+

12

[Extract from TOSd8 regarding Aquinos on "Gods":] "This was an entirely new and positive form of "Satanism" that had almost nothing in common with traditional "Devil worship" except the preliminary seriousness of formal atmospheres. It was a chill that went up one's spine when commencing, then culminating a Black Magical working. We were not just play-acting; we had really opened, or at least begun to open a door which profane humanity had only vaguely imagined to exist. What we would see when we got it fully open we did not know; we only sensed that, for all of its faults and failings, the Church of Satan had somehow managed to discover its key. For me, the *Book of Coming Forth by Night* was the event that flung that door wide open. I now knew of a certainty that there was a reality beyond the four-dimensional, and that within it existed the actual centers of consciousness which mankind had dimly imagined as "gods". Pythagoras and Plato had come closer to them as Forms or

Principles, and the ancient Egyptians closest of all as *neteru."*

+O+ The obvious parallels between Aquinos realization of opening a door are matched very closely with ONA's explication of the phenomena of the connection or gates formed by the meeting place of causal and acausal space to form nexions. Both seek to explain a problem in the present perception of time and space in their work. Aquino marks Gods in " " to indicate a reclassification may be in order following his experiences - just as the ONA goes to great pains to elucidate the inexact nature of acausal beings and Dark Gods. In effect both TOS and ONA see something markedly Wrong with the statement and understanding of Gods in relation to their occult/esoteric findings and act to re-classify the meaning.+O+

13

[Extract from TOSd8 regarding Aquinos core being affected:]
"This realization forever transformed the core of my own consciousness, of course, as I'm sure it would that of anyone else undergoing the same shock. I knew now that physical extension in time/space was merely part of a much greater whole whose Mysteries awaited beyond."

+O+ Both Long under ONA mythos and Myatt under Numinous mythos relate this same transformation - as do I in my own experiences. We can see by the few passages I have extracted already - that in esoteric and even exoteric terms both men are very similar in their Archetypal Energy and Experiences. we may even assume as a temporary speculation that it is this Archetype that will be embodied in those destined to make contact with them to continue the turning of the wheel. Szandor possessed this Archetypal resonance too as did many of those whom inspired him to ground and found the COS. +O+

14

[Extract from TOSd8 Aquinos thoughts on The Book of Coming Forth by Night and the similarity of NAOS:] "I simultaneously realized that, as Crowley had observed in *Book 4* above, such an illumination - there is no better word for it - cannot possibly be described or explained to intellects as yet within the purely-material realm of consciousness. It would be futile, even dangerous to try, as in H.G. Wells' famous parable of *The Country of the Blind.*
There was, however, another aspect of the *Book of Coming Forth by Night* which **was** both communicable and practical. It pointed the way to a unique path of self-realization and ennoblement that any suitably-intelligent individual could decide to pursue. It was not necessary to comprehend its origin or ultimate implication - just its existence and availability. The Grail was now there to be grasped and drunk from, for any with the awareness, courage, and resolve to do so."

+O+ An identical attitude, is possessed by the ONA in regards to those with the

right stuff being able to make something of themselves via the Septenary Way if they so choose now that the Way is available to all. It is in fact expressed throughout the decades long array of treatises written by the ONA including its former core guide - NAOS. It is related that those with the sagacity determination and arete as explained in the Introductions to Satanism will survive, thrive and succeed - those that do not, will not and are irrelevant. Just as Aquino calls his book a grail now there to be grasped and drunk from, so to do the ONA state exactly the same about the Septenary Way. +O+

15

[Extract from TOSd8 on Aquinos apprehensions of the Book as a grail anyone can try to use":] "And so it has been these thirty years hence. Many thousands of humans have undertaken the adventure invited by the *Book of Coming Forth by Night* - some with more success than others, but all, I think, awakened and energized by their encounter. There is, unfortunately, a less-pleasant side to this phenomenon. Some aspirants have found themselves unprepared to step beyond a purely-conventional frame of intellectual existence. In such cases the strengthening of consciousness can evoke, as in the science- fiction film *Forbidden Planet*, "monsters of the *id*" capable of psychological harm to themselves or others. As it has learned more about such dangers over the years, the **Temple** of **Set** has endeavored to dissuade such personalities from seeking initiation, or shortstopping an effort that seems to be miscarrying in ominous directions. I daresay this will remain one of the Temple's more important and compassionate responsibilities as long as it exists."

+O+ Again, remarkable similarity if viewed as a separate occurrence, remarkable insight if viewed as actions stemming from the same archetype possessing both men. The ONA has always exhorted the necessity of practical learning and challenges as opposed to mere speculative theory and academia. The slight difference, and only a matter of degree here, is in the paint - whilst the TOS explains that it wishes to let down those who don't make the grade gently by suggesting its important compassionate duty is to carefully weed out the weak - the ONA expresses hard disdain and scorn for those who cannot keep up their tread on the Sinister Path. Yet, the ONA does in fact provide such cushions, by writing about its attitude of scorn and making it accessible to any who might wish to enter it, beforehand, it forewarns people that it will not tolerate weaklings or dilettantes much the same way TOS warns the same.+O+

16

[Extract from TOSd8 on Aquinos reaction to his Book and the structure it provided for his work] "This text was so meaningful to me that I have since ordered my life and philosophy by its principles. The other founders of the **Temple** of **Set** accorded it a similar trust and respect. Even though they had not participated in the working itself, many remarked, they felt that the text itself carried its own aura of authenticity and conviction. In the years that followed, countless others have been moved by it in

a similar fashion."

+O+ The same can be said here of Long being inspired by Greek Literature and Mythology, or Myatt by the behaviour, culture and demeanour of the Greeks, which principles and virtues characterize dozens of ONA manuscripts from the earliest known writings to the most recent. Here the 23 syndrome that captures one expresses it remarkable power - for it is largely irrelevant how authentic a form is considered to be by outsiders and only by its adoptee - for that syndrome will, carried through to its conclusions and extremity, causes that form to pool in its greatest possible concentration - through which, and only through which, can new forms be sufficiently anchored in symbiosis by pushing hard against it. The more Rigid a form is, the harder one can push against it and develop a form of equal strength. That is why the ONA and TOS utilize each other esoterically - but despise one another exoterically. Should be apparent though, that this is not the only form ONA pushes against, or that TOS pushes against but that there are hundreds of thousands comprising the Matrix that form this invisible but crucial cyclical intricate hierosgamos of Change.+O+

17

[Extract from TOSd8 Aquinos resignation to the authenticity of the Book] "As for the text itself, I am content to comment upon it as best I can, then let others judge it as they will. For me it is now, as then, a simple, beautiful, and purposeful statement from the sentient being whom mankind has loved, hated, worshipped, cursed, praised, and reviled as the Prince of Darkness. To echo the words of G.B. Shaw in *The Devil's Disciple*: "I promised him my soul, and swore an oath that I would stand up for him in this world and stand by him in the next." This remains my oath today."

+O+ Yet again Long and Myatt and ONA express at various stages and degree these same sentiments of being unable to ascertain the origin of the source of their genius, creation or inspiration for their resulting exoteric forms and the feeble attempts by each author to capture the true numen of their forms - leaving it open for others to judge. +O+

18

[Extract from TOSd8 Aquinos attempt to move away from Judaeo Christianity via Egyptian Iconography] "A focus upon ancient Egyptian philosophy, religion, and culture, however, presented the fledgling **Temple** of **Set** with a different, and equally formidable array of problems. The topic of ancient Egypt generally has been one of both exhaustive examination by and contentious debate between conventional Egyptologists and independent investigators. The former group generally agree that Egypt was simply an agricultural society comparable to that of other Mediterranean/Near-Eastern cultures of the time-period. It was notable for its enigmatic hieroglyphic writing system, odd-looking formalized art, peculiar massive building projects, and morbid, animal-totem religious cultism.

The latter group, while differing in the details, see Egypt rather as a remarkable, indeed startling exception to its primitive neighbors. It was uniquely a civilization and repository of great sophistication and wisdom - in some respects so much so, indeed, that the very ability of the Egyptians themselves to have generated such utopian wonders is called into question in favor of Atlanteans, extraterrestial visitors, and/or incarnated gods. Each camp routinely ridicules the other. The conventionalists denounce the independents as unscientific dreamers and "pyramidiots". The latter are equally contemptuous of the former, considering them as merely a brittle academic self- protectorate afraid to violate modern taboos. And there are two taboos in particular which institutional academia does not dare to transgress - or even openly acknowledge **as** taboos.*"*

+O+ What is interesting here is that, both TOS and ONA attempted to move away from Judaeo Christianity - one moved over as far as they felt would give them the distance they need - the other mocked the former for not moving over far enough. This is repeated by THEM's criticisms of Satanism in all its veins using Magi tools to present itself, I.e. Forms, Duality, Morality and so on, so moving over further, is not enough for Us unless you can move right through to the other side and devise new tools - or psycho-social collapse of the Matrix to allow the evolution of new tools. What is also interesting is that both ONA and TOS speak in Aeonics -that is to say, the both take notice of civilizations and long spans of years as meaningful representations and indications of collective existence - or to put it another way, they both appreciate that these chunks of time have a story to tell that can be used as a tension to modern times. +O+

19

[Extract from TOSd8 Aquino tensions the COS against the TOS] "The Church of Satan had been accused by its critics of championing the worship of evil. Not so: What it actually did, as exemplified in the *Diabolicon*, was to maintain that "God" was in fact evil and "Satan", as a repudiation of that evil, was truly good. This was a new interpretation of "evil" as human denial of personal responsibility for moral decisions, as well as hypocrisy in the executing of such moral decisions as were ventured. True goodness was accordingly to be found in genuine personal responsibility and full acceptance of the consequences of one's decisions. This is what made the Church of Satan, despite its bizarre facade, feel so refreshingly virtuous next to the repulsive, corrupt Hebraic monotheism it rejected."

+O+ Here we find Aquinos comments that the COS inverted Christian morality to reverse the roles of the Devil and Satan in an attempt to reject Hebraic Monotheism and the first step of Aquino to tension the essential breakthrough of the COS against his TOS. He is in my opinion right in recognizing the evolutionary contribution of the COS to the overall Satanic Strata in its move to invert Christianity as a means to escape it. He also foresees that this is not enough - without this step in the ladder he could not have tensioned the TOS and mapped its geometry. Though there are flashes

of the disdain, perhaps more subtle after re-writes and time, that comes with the unconscious thrall of being affected by such forces and that require such a thrall if there is to be evolution (wherein passion of love or hatred propels one in the needed direction by gaining a boost from kicking off from a dying form) .Note, that this passion is diminished by peeling off the exoteric skeleton of this process and making it conscious to others. It is the unconscious factors that act to make us kick-off in the tensioned direction and give us the arrogance or confidence to believe in our respective Forms, Our Truth and Manifest it. It is the innate drive that makes us feel justified and Right to do what we believe it is our duty to do. Thus both TOS and ONA may deny this process occurred, since it is not a conscious one -despite the trail in their memes.+O+

20

[Extract from TOSd8 Aquino tensions the TOS against the COS] "Now the **Temple** of **Set** was challenged to take one step beyond. The **entire** Hebraic monotheism, to include even its Satanic reinterpretation as the actual benchmark for evil, would be thrown into the dustbin. JHVH, Satan, Moses, Christ, Mohammed – collectively discarded in **all** of their social, physical, or metaphysical contexts and pretensions. In their stead would arise not a mere revival of polytheism *per se*, but a polyfaceted divine individualism, in which the energy of each such personal consciousness is realized to derive from a Universal inspiration: **Set**.
This was a **Set** far more subtle and complex than the superficial character described by the Egyptologists. Just how much so it would take the **Temple** of **Set** many years to discover; in many regards it is still doing so."

+O+ Here, Aquino reclassifies Satan altogether, seeking to move so far over away from its connotations that he is prompted to adopt a blank page and re-write the whole thing. He moved, quite far over, away from mere inversion to 'polyfaceted divine individualism' in which each such personal consciousness is realized to derive from a universal inspiration: Set. And here again, the ONA was doing the same moving over, jettisoning off the COS with an even harder kick wherein Satan was also reclassified or rather, re-discovered with critical re-examinations of the meaning of Satan priming the way for a whole different strain of assertion. Yet, the connection Aquino describes may as well be the same connexion the ONA expound under the term Acausal and Nexions. The nomenclature may differ but the action is the same. Each man reclassified Satan and sought to evolve the present understanding of it. ONA's criticism naturally arises of the TOS because the TOS did not move far enough over out of the reigning paradigm to escape what ONA felt were still Magi/Christian trappings. TOS believed it was the rightful heir to the throne and refused to acknowledge the ONA. ONA did it right back. Yet its all a question of extremes - in the eyes of THEM both groups are not far enough over to escape the Magi trappings we perceive innate in the building blocks they have used, merely by using Forms. And so it will go. Hopefully, what people are beginning to realize here, is that there is something very different, some exchange and symbiosis very separate

going on underneath all the fighting and disagreements that points to the quintessence of Forces responsible for Life. +O+

21

[Extract from TOSd8 Aquino redefines the 'Gods'] "The other Egyptian "gods" were also reperceived. In conventional Egyptology they too, like **Set**, were merely two-dimensional dolls in a hodge-podge of folktales and parables. Now the individual human consciousness, each as energized by **Set**, was seen to be capable of seeing past the physical surface of natural phenomena, into the living essence underlying each. These are the Forms described by Plato in his *Dialogues*, and more originally the true *neteru* comprehended by the priesthoods of ancient Egypt.
To the extent it has been noticed by conventional society over the years since its [re]founding, the **Temple** of **Set** has occasionally been maligned and attacked on various alarmist pretexts: "Satanism", "cult", "political extremism", "mind control", etc. All such nonsense serves merely to illustrate how ignorant such critics are of the actual distinction and significance of the **Temple** as summarized here. It is nothing less than an entirely new way of looking not just at self-conscious humanity, but at the physical and metaphysical realities beyond that humanity,"

+O+ In similar fashion, the ONA took the existing Cthulhu Mythos and crafted (some say restored) a very different approximation of the Dark Gods these myths were supposed to describe. Yet it scorned the TOS for its Egyptian adoption, citing it as old aeon. We know now that such reactions are exactly that - alchemical reactions in the process of forms tensioning themselves. THEM believe what we are describing and how, fit's the definition of Neteru; pulling off not just the skin of the form, but extracting the bones on which it is built and seeking for the whisper of life that imbues it with sentience…
Aquino again shares a common bond with Long et al by anticipating the simplifications and conclusions others will jump to in their inability to appreciate the subtle essence of Form and its Formative processes and writing that others will not See. Without the COS to invert Christianity, the TOS to move further over into a new paradigm, the ONA to see the TOS and COS and pour its scorn upon the degree to which TOS extracted itself from the reigning paradigm, and THEMs insight through this Satanic Triangle (for convenience, but really, nothing is that simple that it has only 3 components) allowed this new strain of Form-Based Analysis or 'Mvimaedivm' to arise as a tension to existing trends. We are also aware that this particular strain of ours, our tendency to tear things apart so completely strikes a chord with a rather large number of people. We believe this may have something to do with our conscious recognition of what have been occult/hidden processes beneath form and the synchronicity this dis-covery is generating as a new evolutionary form and catalyst for Satanic practice, spreads it wings. Moving on.+O+

23

[Extract from TOSd8 Aquino re-emphasizes the Egyptians] "To understand the attitude of the Egyptians, it is necessary to emphasize the striking contrast between their view of the world and ours. We live in a universe which we know is in perpetual movement; each new problem demands a new solution. But for the Egyptians this notion of time which modifies the current knowledge of the world, of an alteration of factors which forces a change in methods, had no place. In the beginning the divinity created a stable world, fixed, definitive; this world functions as a motor well oiled and well fed. If there are "misfires" - if the motor fades, if one of the parts making it up is worn out or broken - it is replaced and everything starts off again better than before. But this motor would always remain the same; its mechanism, its appearance, its output would always be identical."

+O+ Remarkably, Aquino devotes as much time explicating the Egyptian Culture and Mythos as Long and Myatt spend on examining and explaining the Greek. It is perhaps attributable to their archetype to be enamoured with past cultures and want to revive them or restore the various virtues and principles of each - and potentially attributable to the publication of Spengler and Toynbees various treatises and volumes on the precursor of Aeonics and the importance of such large scale cycles being popular, fascinating, and available to both at the time of their formative youth. Where Aquino explains the principles of Neteru at length, so to do Long and Myatt expend volumes relating the principles and ideology of National Socialism, Islaam or Greek Philosophy. +O+

24

[Extract from TOSd8 Aquino acknowledges exact definition is difficult]
"The information concerning these cults which is available to modern Egyptologists is both sparse and confusing. Since a given *neter* could be portrayed in a number of different ways, identifying the "core *neter*" is difficult. The images and inscriptions concerning a *neter* were often altered or appropriated by cultists of rival *neteru*. In Christian and Islamic times all "old gods" were considered blasphemous, and monuments to them were regularly defaced and destroyed. By the end of the fifth century CE, knowledge of hieroglyphics had died out, not to reappear until the nineteenth century; meanwhile many "useless" records perished through neglect."

+O+ Relying on the causation/history of available records to put forward their various forms, whether Neteru or Arete, or Satan - both Aquino and ONA reveal an awareness of the incomplete nature of many surviving texts dealing with various metaphysical or difficult subjects. Various ONA manuscripts relating to the Dark Gods become more and more lucid as you move from the 80's into the years 2000-2011 indicating an early lack of such records on which to rely - with earlier manuscripts presenting several possible translations or vaguely felt out assumptions based on the available evidence; but both ONA and TOS leave their key concepts

open to translation as well as surround their own explanations with a myriad of alternatives. It is not just a mark of being thorough, well-researched and confident in ones subsequent assertions - but the very nature of Mythos itself. Mythos is by nature, incomplete.+O+

25

[Extract from TOSd8 Aquino acknowledges Sets definition is often faulty]
"(2) Set was the *neter* who was "different" from all of the others. Too often this is simplified into his being the "evil" slayer of Osiris, hence the personification of "evil"; yet any but the most cursory study of Egyptian religious symbolism is sufficient to dispel this caricature. He was rather a *neter* "against the *neteru*": the entity who symbolized that which is **not** of nature."

+O+ Here too the ONA has quite a few manuscripts that re-examine the assumptions made about various aspects of its Tradition including Satan, Baphomet, Evil, the Sinister, the Causal, and goes to great lengths to set people straight or at least to make an effort to determine and restore the correct meaning of a term. Both Aquino and the ONA realize the duality that threatens to drown the subtlety of their Set/Satan and move to anticipate the problem - but also, with difficulty to extract their current from the simplicity of morality and simple Evil. Both realize the complexity of the issue in explaining the beyond good and evil nature of many of the early approximations of perception - but expend hundreds of pages trying to explain it to those who cannot make this distinction or rather make the distinction Between Good and Evil because they cannot escape the tension of opposites. Here is the realization often explained best that many of us are imprisoned by this inability to perceive without tensions. Anyway, it should be apparent by now that both Aquino and Long have trod a similar path - and even as they have disagreed - the outcome is undeniably mutual benefit. +O+

26

[Extract from TOSd8 The concept of Egyptian Adoption Solidified in Stages] "In the first few years of the young Temple of Set, we weren't quite so clear about this. We duly plunged into many works of conventional Egyptology, some of the more useful of which are still included in the Egypt/Historical and Egypt/Philosophical categories of our Reading List. Various Setians contributed some research articles of this genre to the *Scroll*, *Ruby Tablet*, and Order & Element publications. But it soon became clear to us that, absent an **empathy** for Egypt - a sensation of its innate soul, as it were - all such studies were sterile and lifeless exercises.
The greatest breakthrough for us came in our encounter with the writings of René Schwaller de Lubicz and his wife Isha. Indeed the lion's - I should say lioness' - share of the credit goes to her, because much of René's work is highly technical. Isha was able to synthesize its elemental themes into her highly-readable "novel" *Her-Bak*, being the story of a young Egyptian's journey from ordinary peasant to initiated

priest. For many Setians, once they were exposed to the basic structure of René's thought through *Her- Bak*, his more complex works were soon unlocked.
And suddenly ancient Egypt came wonderfully, vibrantly to life before us. Now, knowing what to look for and what to do with it once we found it, the Temple of Set discovered no end of wonders over the years, as of course we continue to do today. René's initial realization came from his study of hieroglyphs: that in addition to their convenience for mere alphabetics, they embodied symbolic principles apprehensible to both the rational and the suprarational intelligence. [His methodology is thus often termed "Symbolism".] Gradually he extended his awareness of this key to Egyptian culture into its architecture (as in his *magnum opus* examination of the Luxor temple complex, *Le Temple de L'Homme*) and pre-Pythagoreanism.

You will suddenly understand the Pyramids. You will suddenly understand the Temples. And of course you will meet the *neteru*. Not the two-dimensional, comic-book simpletons cherished by profane Egyptologists, enmeshed in tawdry tales of sex, violence, and meaningless ritual. But the beautiful, wonderful weavers of the most delicate webs of the Objective Universe itself. In their presence, severally and collectively, the awakened Initiate will confront an eternity of discovery and synthetic creativity. And yet the most difficult *neter* to meet is Set. Because to apprehend all of the others one need only look **outward**, through the lenses you have learned to fashion for your enlightened vision.
But where are you going to place your lever, direct your lens, focus your attention, to see **into** the nucleus, the central fire, of the thing that is your own conscious self?"

+O+ May I be permitted a personal, well more indulgent personal comment here? The differences between the TOS and the ONA on some levels seem intractable - it is not beyond us how people fail to miss the exact nature of the exchange occurring - that is why we are THEM - but the Temple of Set, regardless of any other considerations or comparisons is as much a Nexion in its own right as others, and the ONA comprehends the nature and meaning that is Neteru. The two groups differ in terminology and their exoteric forms clash on occasion as part of a necessary alchemy seemingly ill-understood even by the majority of today's magicians - but the two men of both groups are sharing an identical source and expressing an identical archetype. Strangely, though they are at the forefront of Satanism, Self-Becoming, the Acausal and Nexions and Neteru - they appear to require the Temple of THEM to perceive the underlying mesh that binds them. More strangely, is that without the Temple of Set which happened to send me to the ONA we could not provide the tension to make visible what is invisible nor could we have achieved what we just did. Aquino's heuristic explorations and insights are no less poignant or passionately and carefully related or useful or important than those of Long or Myatt. +O+

[Extract from TOSd8 Aquino announces himself an Ipsissimus] "On the Ides of March 1979 I came into being as an Ipsissimus VI°. This chapter discusses the rationale and significance of that initiation & formalized degree, as well as the

changes to my interest in, attitude towards, participation within, and obligations to the Temple & Æon of Set subsequently and consequently. - 28 -"

+O+ Another thorny point of contention by the ONA is the self awarding of the title of Ipsissimus by Aquino - wherein the ONA fiercely emphasize that no master can confer awards or call oneself a Master without doing a set of proscribed things… There are multiple contradictions here… but the underlying reason for ONA's annoyance must be part of its unconscious reaction and necessity for a tension to its own view on the matter of earning titles. Aquino's action helps illustrate nicely what the ONA believe is not how you do it opening the way for them to explain How you do it. Yet more than a few of the ONA's manuscripts create loopholes and in fact justify Aquinos decision and action to call himself whatever he likes and further whatever aim it is he desires to further. The issue comes down to the degree of movement away from an existing paradigm - where Aquino moved the Temple of Set far away from the Church in some respects - others he did not move so far from, such as the idea of structure, leadership and levels of attainment. Subsequently, ONA disagrees because it moved its Order in different degrees creating more or less tension between the two opposing ideas. We can see though, by viewing the ONA and TOS as energetic creatures whose behaviour does in fact have a logical system of processes, why ONA fiercely defends its own system of leaderless self-attainment and attacks the system of the TOS - its how forms behave. Whatever a person chooses to call themselves or not call themselves is still just an abstraction like all the rest of the abstractions we make - if they are successful in giving themselves a form that does in fact cause a specific reaction such as calling oneself a Master, Grand Master, Ipsissimus or what have you does - then they are clearly on another level above those that react in thrall to that form and do deserve an elevation in energetic understanding (read. Magical prowess). How you do it or what you believe is necessary to achieve such a title, whether you aspire to such a title, is entirely up to that individual or group. If others cannot see it for what it is, or determine whether that title is deserved, then more fool them. If they invest that form with validity of faith then that indicates their level of prowess - and subsequently does Set (excuse the pun) apart the one from the other. As I have said before, the name of the game is the delivery of forms - whatever the means. Personally I see no reason to believe Aquino is not set apart - loyalty to my Order is secondary to not being blinded to the messages of my own eyes - and indeed set very far apart from the other. By that token though, so to is Long or Myatt set far apart from the other - whatever claims either group make about the legitimacy of what needs be done to deserve their rank or any rank - is completely irrelevant to me. I judge for myself through the language of Geometry. To hell with the tension of opposites.+O+

28

[From tosd8 much further down Aquino questions the TOSs existence and purpose]
"Epilogue: Sic Itur Ad Astra. After its "long, strange trip" of 30 years "and counting", what shall we say of the Temple of Set? What has it meant to the

thousands of persons whose lives have touched upon it over the years? Is it beneficial to external society? To itself internally? Has it successfully avoided the trap of becoming "a bureaucracy for its own sake" and managed instead to focus on the enhancement of each individual Initiates experience? Where best has it succeeded and why?
Where has it failed and why, and has it learned from those failures? Can it survive amidst the world's current and apparent future social climates? To what if any extent can it, and should it, attempt to compensate for failings in society, as for instance inadequate education, courtesy, etc. of individuals who approach it? What are valid reasons and qualifications for persons coming to the Temple? Why should others not be? What should we envision for the Æon of Set? Should we see it as finite, and if so with what theoretical boundaries or eventualities? Will there be a subsequent æon, and how might we [or others] conceptualize it? What of the eventuality of the Order of Horus becoming a Temple of Horus, and a new *sam-taui* of Set and Horus returning to Earth? What? Who? When? How? Why? To what beginning?"

+O+ Yet again we meet that curious parallel energy where both groups take causal breaths over the decades to summarize and re-examine the purpose and history, achievements and point of their forms. One manuscript that springs immediately to mind is Beyond the Adept by the ONA where answers are given to an Adept concerning the -is-ness of the Order of Nine Angles, perception relating to it and a host of other considerations, questioned assumptions, and mental challenges given. This is the shared mentality of both men to provide and foster a living changing Tradition - and so again we must ask, how different are the men behind the Temple of Set and the Order of Nine Angles? Their forms may paint a picture of conflict - but so what? That's like looking at a picture drawn with crayons and doubting the artists were capable of so much more. How many more manuscripts and urges and examples will it take to push people beyond their archaic reliance on what they see and dutifully process with their traditional inheritance of knowledge and the sloppy tools of form to really See what lays beneath all the currents of the world and its weary matrix? +O+

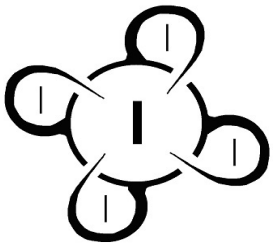
29

[Extracted from TOSd8 Aquinos text from the Book of Coming Forth By Night.]
"And now, having looked upon the past with affection and reverence, we shall turn our gaze to the times before us. Think carefully of the Word of Set, for it is given in witness to my Bond. Behold, O West, I have established my Aeon. I punish the enemies who are in it, placed in the Place of Destruction. I deliver them to the examiners from whose guard there is no escape. Lo, I pass near to thee, I pass near to thee! Affix now my image as it was given to you, so that all who read of these matters may now look upon the likeness of Set. The Word of the Aeon of Set is Xeper."

+O+ Both ONA and TOS work with the concept of Aeons and base their groups

around the importance of Aeons. One names the Aeon Xeper, the other names it Chaos. But they both name it. Both were affected at a similar time in a similar manner by the idea of Aeons - perhaps a logical consequence of a shared bounty of magical lore they inherited - both anticipate a new Age and relate their unique interpretations of the Aeon to come. The TOS and the ONA are archetypally identical - whatever is acting through them, if anything, has seen fit to place these two men side by side as tensions for one another and provide them both with an almost mythical journey that is exactly the same at its esoteric essence. +O+

[Part 2 of this Treatise: TRAPS AND TRAPEZOIDS PART 2 [COMPARING CURRENTS] examines the striking archetypal similarities between Anton Long and Aleister Crowley – it remains unpublished at present.]



SHOUTING INTO THE ABYSS

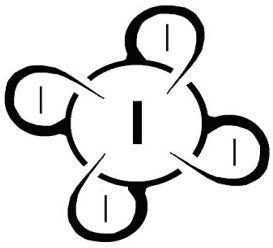
Only now do I really know how to communicate. Christos Beest said to me once that he was relieved not to have been 'shouting into the void'… whether he meant what I mean by it now, I find myself at peace to be doing just that.

I shout into the void because it is the only pure, the only honest communication there is. There is nothing and no-one outside of me that can interpret or know my being. No-one external to pass judgement or offer advice – because this life, this existence, is between me and the void. If someone should overhear my shouting then let them take any echoes they please for themselves – let them impose their own sanctions according to their will not mine. For to directly instruct, to direct, to guide, to offer advice to others, or presume to know them is an impure and dishonest communication. My convictions, my contradictions, my rights, my wrongs, my opinions, my madness all belong to the void – it is therein that I am face to face with each of my mysteries and my mysteries alone. The void alone to whom I answer. To whom I speak. Whom knows me. Whom speaks back.

Language, words, conversations are all loaded, loaded with weights and pitfalls and submissions; loaded with grandeur, with limitations, with will. To talk to others is to bind others, to seek agreement, or friendship, or solidarity, or material gain, or company, or assurance, or validation, or invalidation, or advice, or guidance, or

direction, or answers. Answers cannot come when there are attachments but inside of oneself through oneself when everything is gone and the bones picked clean. Conversation cannot help but be misdirection, it supposes and imposes, suggests and circles, posits and invents, sustains and stains. It muddies the clear water of perception and introduce foreign objects to the pristine self-enclosed temple. Conversation asks for submission, for favours, for acknowledgement, for trade, for love, for money, for understanding, for control, for attention, for worship – where there can be none, where there can be only a direct suprapersonal connection to Be or the making of noise that distorts it. The extra voices kick up a whirlwind of debris, they interfere in direct transmission with the void – both with theirs, and with mine. Words are a white noise that people don't hear for what they are – a cacaphonous tumult that obscures the pure, veils the truth, of simplicity itself.

The only honest path I know now is solitude. To just be and to shout into the void as long and as loud as I need and only into the void. Then let the void share my secrets with anyone who chooses to listen. That is how to speaks to others. Let anyone who overhears hear indirectly and catch any sounds that please them for themselves – without seeking to complicate their own communication with the void by asking for clarification, asking questions, making challenges, demanding infinitesimal deconstruction, criticizing that which belongs to the void and without seeking to engage me - so that they too are not directly misled by the promise of communication that provides clarity – for it seeks to deceive all of us. Clarity is purely between man and the void. Anything less than this sacred silence that allows others to communicate with their void more clearly, is to impose distortion and a tyranny of will upon others.



BEYOND THE ADEPT – A CONTEMPLATION OF DWM

(Beyond the Adept was an extract from a letter sent to an Internal Adept written by ONA and posted on Camlad. It was subsequently replied to by One of THEM anonymously and our reply in turn replied to by the ONA who were surprised and delighted by what we had to say. THEM's comments are within +O+ - ONA's original letter are within italics and 9's.)

+O+ (A Contemplation of DWM by Anon.) +O+

9 - Several issues need to be addressed, such as is the ONA as exists at present,

relevant to you, and indeed, relevant of itself, and also what is the meaning of Adeptship and beyond in supra-personal terms.

Let us consider whether there is - and must be - a supra-personal dimension to Adeptship and beyond, and if so, what is the nature of this in practical terms. That is, is it part of being an Adept - and especially of the grades beyond - to strive to change the world in some way?

The synthesis at which one arrives from Living is always going to be the dictatorial factor representative of a (I hesitate to use, "their") particular and unique means of perception; an inevitable eventuation of an equation of math and geometry / psyche and physis that distills the contents of the collective numinous pool belonging to certain of our species, the Acausal proper, (presenced every so often in the practical genius in one of the three modes of Time that overtake a man or woman - or speaking asexually, the human nexion) whose singular distillation of the components involved in all presently understood equations, and the nature of whose acausal charge eclipses the initial Question ('or challenge posed' to use another terminology) and lays the foundation for the bridge that can span the 'gap' between one consciousness and the yet undreamed of other. What is certain is this: the World, will Change with or without the agency (pretended or genuine) of adeptic involvement. I think that this aspect of Adeptship is the skill and confidence to know when, where and how change is perceived to occur during one's Time, and the predicted outcome of that action without interference of a conscious and directed kind. This, being the age of Kali Yuga, should not be the time for fear of experimentation with Change: we have three hundred years to get it wrong/right and refine those methods that seem to be coming to the fore of human consciousness at this time of initial 'Fayen'. - 9*

+O+ When one becomes an Adept – and I believe the exhibition of this quality changes in accordance with the changing face of humanity and its aspirations manifest and yet unmanifest; the clear demarcation between 'Individual' and 'Collective' becomes irrevocably blurred. In pursuing Insight/Ingress Roles for instance, one can learn to 'jump' from one consciousness to another, that is, to attain such amazing empathy/sympathy with one's own state of Being that one can literally see from the eyes and minds of others – and, influence them toward the similar state indicative of Adeptship (in various degrees at various speeds pending the nexion and Adept) of co-operation with the numinous sketch defined by the Master(s). Thus one's "pressures" upon the world are metaphorically mirrored in the Abstract 'Science' of the Star Game – where one thing may be many, many may be one – co-existing contradictions chasing each other's harmony. In this way, DM has transferred his consciousness, his qualities, his ambitions, his mentality and his laws of the Master (that is to say his numinous sketch – or weltanschauung) to adepts world-wide; a splintering of his consciousness into many, indeed thousands, of living breathing nexions – many still seeds, unaware of their paradoxical symbiosis with one another or the source of this consciousness, most still mired in the frames of

reference of their Time, under the influence of illusion and convenience – yet deeply stirred to approach the world with the same blinding Love (and Detachment) as DM. The supra-personal, like all temporal living forces expressed as abstracts of the Sinister Way, by virtue of its very existence, presence and deliberation here and now, is no coincidence – it is no anomaly – rather it is part of the numinous sketch, a consequence of distillation and prior action and non-action to which this Time and its people are tied to particular temporal symbolism and particular challenge. When this question has been satisfactorily solved or its next phase of development (i.e. a better phrased question or subsequent evolution of its abstract) by the majority of human beings with which its presence is occurring and causing some consternation: then there is no doubt that what constitutes an Adept will change, as may the necessity for Adepts to interfere or for them to maintain the illusion of their interference pending the outcome of the strength of the next numinous sketch.

If for instance, the ONA achieved their galactic ambitions, realized 300 years from now by a consciousness vastly superior to our own who had mastered abstract thinking to such a degree that such things as the idea of constancy of reality upheld in magic for instance (whereupon it is one belief that magic works only if all participants believe in its aim and are focused without doubt) could be dropped (i.e. that pessimistic perception of reality discarded) due to abstract perception and an immoral i.e. empathic non-dual bound perceptual means of heurisy could allow new sciences for energy, travel, technology etc and that galactic species formed the collective part of the remaining human race who saw beyond the causal entrapments we uphold… then what might the role of an Adept be? As consciousness changes, so does the Adept.

This is one reason why some people I have encountered are confused angered or destroyed when the form they have built or spent a lot of time aiding is suddenly torn down or altered – because they lack the perception of abstract reasoning essential to understanding the temporal necessity of a form esp. in relation to a creature like the Order of Nine Angles. One great example, though which will probably be raise an eyebrow or two, is that by Marilyn Manson – whose own antics clued me in early as to the methodology of metamorphism and the ONA. Manson built a huge following as a gothic rockstar focused on Satanism, American Degeneracy, Destruction of the Simple in Ethics, and so on – using Charles Manson, Willy Wonka, Adolf Hitler, Marilyn Monroe and all sorts of dark/light symbiote opposites (hence his name) which held many in psychic thrall which he then - right at the top of his fame - completely abandoned to present his new album and new image of space-glam via Mechanical Animals. His fans were subsequently divided – a great many abandoning (just as he predicted/forced) Manson until he later returned many years later to his gothic roots. I think Manson's genius lent much to my understanding of the ONA's own underlying formations – though I expect some will see this comparison with distaste – wrongly. This conscious decision by Manson to deliberately abandon one form and show his audience up for the sycophants they were is not unlike the ONA abandoning the older Naos/BBOS/NS/Islaam etc. in favour of a space-race focus of Dark Gods, Galactica and Fayen/Faen. +O+

9- It might also be helpful to suggest that the more one leans toward calling these exhibitions and expressions of the Order or defines the acts of DM as 'inhuman' 'numinous' 'shapeshiftic' 'trickster' – thus transfiguring the actual human emission of these forces into something altogether 'other-wordly' 'Dark Godish', 'Alien', but at any rate, less than human – is potentially due to the fact that Abstract Reasoning is not yet developed or attained by many – and thus the strangeness of this perception must take on a monstrous or somehow unearthly distorted form in order to begin getting across the rudiments of what will someday be understood through actual Abstract Perception. One finds that Myatt's actions and effects tend not to be viewed as stemming from a simple human being – but a genius at best, a dark god at least.

Or is there just a personal dimension to an Adept - that their goal is their goal and the world, and people, and the Cosmos, are basically irrelevant? Indeed, we might also ask are such "Grades" important anyway? -9

+O+ What is important here is two-fold – firstly the spirit of contemplation and abstract assessment of those questions and forms that still do and probably will for a long time affect and have an effect of the human race and its Time and Ethos – that is, to involve oneself in the world as an empathic agent, concerned with mirroring all and every detail of Form which finds importance in the realm of the objective creatitude that humanity inhabits. Secondly – and this is where my own gnosis has been the most frustrating in trying to convey something that can only be understood from a perception that can view multiple realities all simultaneously co-existent truths, that it is not THE questions whatever their grand answers may be that are important to ask – but rather that underlying forceful assessment and re-assessment of things that DM/ONA exhibit, that exploration, and continual updating of what is beyond, beneath, beholden, Is important. As I have intimated above, the Adept, can live, that is move their consciousness about, but can no longer spiritually (i.e. with any genuine certainty) specify a separation point between individual/collective, personal/Aeonic spheres/forces/realms. This diffusement of physical embodiment from the personal shell, this de-centralization of the human geometry into the very fabric of causal time and space (life-centred geometry or co-nexion with the Acausal), through all and some other consciousnesses succeeds, in destroying the simplification of one's Seat of consciousness – and is one step toward attaining the Diamond Body – which, I am inclined to believe DM has done. +O+

9 - Personally, I do believe such Grades are necessary, still - and thus relevant. There may - indeed, should - come a time when they are no longer required, as forms, but that is a very long way in the future, given the nature of the majority of these beings named "humans". They are relevant and necessary as forms, as guides, providing a structure that is necessary, as a map is often useful in an unknown area, shortening the time required to get where one is going. - 9

+O+ Yes – I think the "Grades" are still important, at this time. As everything is and does tend to be important or called for to maintain, sustain and propagate at any given stage of causal time from what can be ascertained occurring or lacking in the human

condition. Though I should point out, that I have not followed the Seven-Fold Way in what might be called the conventional spirit –I have in some way or another attained a pretty good understanding of what lies beneath it. I could not have done this without equivalent tasks of the Grades or personal undertakings which lead to similar understanding from experience. It is not that these tasks are required to undertake in order to understand – but rather, I think, that means to explain the new perception are lacking and still in development. Such things as the Grades help provide the answers to questions that as simple as they seem to the asker – draw only blank stares and silence from those who can't help but feel they know why such questions are being asked and exactly how they fit into the context of human consciousness and its development – and more pointedly – why such questions are signs of distance. Until enough people are removed from their seat of consciousness and diffused into the aether – when a critical mass is reached with enough people able to force the numinous sketch onto paper – how to communicate the intimations of that new science for which a language does not yet exist? The usefulness of the dead language no longer suffices – the practical touching of the world and experiencing its ways is a reversion in desperation and in part convenience to speak the Way. +O+

9 - The answer to the supra-personal nature of Adeptship is already implicit in what an Adept is - someone who has developed aspects of themselves, and especially their abilities and consciousness. This development is outward, and involves empathy with living beings, with Nature and the Cosmos itself. There is a thus an understanding of the individual in relation to these things, as there should also be the beginnings of a rational understanding of the world, of human nature, of "history" and our evolution and promise, as beings. The Adept therefore understands how certain forces (or energies) be they archetypal or whatever can affect individuals, and groups, and how certain forms can presence, and be presenced, to change individuals and groups. This is the beginnings of understanding the real magick beyond the low, external, results magick of Initiates and External Adepts, and this understanding imparts a certain desire in the Adept to produce causal changes - be the method of such production, such presencing, artistic, magickal, or whatever.

But is there a duty of change, of presencing, beyond this still quite personal desire, creativity or action-in-the-world? A duty of dialectic - of causing, provoking, or being the genesis of, larger-scale changes by supra-personal means? - 9

+O+ Where one finds oneself a conscious nexion – one of the lucky (or stoic) few who realize their own context (and for me, this seems to be the great challenge of this epoch, variously called 'awakening' waking up' higher consciousness' etc) - one will inevitably be subject to the synthesizing faculties of persona that continue a reaction, a direction, a creation. If an opened nexion becomes symbiote with the supra-personal then personality is diffused into the numinous sketch of possibility along with responsibility. One cannot be held accountable when one is imbued in every living thing, when consciousness is acausal, for then every thing is an extension of life-imbued consciousness (Qv. Acausal Voice)– a living body of anomalies diffused

in the passage of a greater co-nexion. +O+

9 - And if there is such a duty of Adeptship, then what, if any moral guidelines, should the Adept follow, especially given the empathy they have developed, or many have developed? Such questions really are the beginning of the move from Adeptship to beyond the Abyss - a sign that at a time not too distant in years, the Adept is moving toward the next stage. - 9

+O+ An answer correlates directly to Change. Every moment that passes in causal time this question requires a different answer and will generate a different answer. An answer that is as perennially unchanging throughout Tradition even as it appears solid in its static form as a 'question'. At any point in Time a duty of Adeptship is to surpass the current Master. +O+

9 -As often, there are no clear answers - for each Adept must struggle outward to their own answers to such questions, for it is their answering, their struggle to so answer, which is important, not some given "teachings" or whatever. But there are some guidelines which, as often, may or may not help - and which may or may not serve as a dialectic, to provoke, to be balanced, countered, or perchance even agreed with, but only after much thought.- 9

+O+ Absolutely. I answer these questions only for my own satisfaction and out of the confidence borne of struggle. +O+

9 - What are these guidelines? They derive from the nature of an individual, from the nature of magick - from the very meaning and purpose of the life of an individual. Our Way, of esoteric magick, gives some special, often unique, answers to these things, and it is these answers which differentiate our Way from that of other Ways, and especially from what have come to be called Religion and Politics (both terms are of course only reductionist, abstract, terms which describe certain causal projections onto the numinous matrix of the Cosmos). How do we view the individual? As one particular causal presencing of acausal energies. How do we view the purpose, the meaning, of that individual? As one means of evolving - of accessing more and more of the acausal, through willed change, and thus as a means of positively interacting with the acausal, with the numinous matrix of the very Cosmos itself, which of course includes, Nature, here on this planet which is our home, and the beings we share this planet with. What is this "willed change"? It is true magick, which includes our seven-fold Way, and the various means of presencing the acausal which we have developed or learnt. The answer of our Way means than our duty, as beings, is to evolve ourselves - to seek to take the opportunity which our causal life is; to seek to develop that potential which is latent within us.

How then, in this context, do we view the other beings with which we share this planet? Before Internal Adept, the answer is seen as simple - they are means, which we can use to further ourselves, and the Cosmos, for that is their purpose, even though they themselves do not know this. Their purpose, according to us, is not to

attain, a "happiness", or even some kind of "afterlife" in a religious sense. But Internal Adept provides us with that perspective, that empathy, which was often lacking - or rather, it should provide us with these things, as part of our own development. Thus, do we come to understand the true nature of such things as suffering, both personal and supra-personal, and this understanding may present us with some problems, especially when we view what seems to be the futility of bloody struggle, century upon century, thousand year upon thousand year.

Thus are we as Adept brought to questions such as - there must be a better way to evolve this human species, to change the matrix, without the waste, the suffering? What is this better way?

To answer questions such as these we must once again consider such things as the true nature of magick, and the true nature of Time, and the nature of evolution itself. Indeed, we should ask, is there - can there be - such a thing as evolution? Is that also just an abstract construct imposed upon the numinous matrix?- 9

+O+ I think evolution is a construct. But ONA's vital emphasis on practical living is essential for placing this in context. We are forced to use a language forged for a consciousness that was very young (humanly speaking) and to convey essential 'objective' facts and experiences quickly and efficiently - but still speak in the same language which has not undergone any significant changes to face the challenges being imposed by the limits now being felt where it cannot and does not express essence – but merely translation. It is also a language heavily influenced by the need for moral imperatives and causal restriction, aspects that have yet to be expunged or replaced with a substitution – though the Star Game is one stroke of genius in this direction. A question like 'Can there be such a thing as evolution?' cannot be definitively answered until consciousness is diffused. +O+

9 - Thus we are led to consider the very nature of the Cosmos, of this numinous matrix. Again, our Way provides some answers, some guidelines. We view the Cosmos as a living entity, albeit an acausal one, and an entity which does not exist apart from us, as finite beings. That is, we as evolving, changing, beings are the evolution of this Being. Our consciousness, our magick, is the consciousness, the magick, of this Being. Thus, our change is implicit in our very nature, as is the truth that we possess the ability to change ourselves - for this is one of the most fundamental principles of our Way, of genuine magick itself. By our magick, our Way, we are bringing consciousness to the Cosmos - which is why of course our move outward, from this planet in the physical sense, is so important so we can access, understand, what is beyond, and thus make that known.

Yet this Being, which we are, is not the Being which other Ways have identified, or posited. It is most certainly not "God" - nor even the abstracted opposite of such an abstract construct. - 9

+O+ Whereby without Abstract Perception (or rather, De-Abstracted Perception) many are confused as to how the ONA Is, both, not in any way Satanic. And yet, quintessentially, Is. +O+

9 - It is just what IS, as what IS exists: a summation of causal and acausal, far beyond our often silly abstract causal projections upon IT. We provide, or rather can provide, the forms to presence aspects of it - sometimes in myths, or a mythos (such as The Dark Gods) - but these are of course just beginnings, mere forms to be transcended; mere beginnings of the real magick which awaits for us. For, yes, to provide, to "create" such forms to presence IT , to propagate such forms and so change other human beings in diverse ways, is an Art, of genuine magick. Just as the dialectic of ours is an Art, albeit one much misunderstood.

This should begin to answer the question about "morality" and such things. One answer is that, yes, there is a way for us to evolve ourselves and others without the stupidities, the wastefulness, of the past - and this is the Way of our magick, of our own still evolving Way, which Way makes available to us all that we need to avoid the waste, the stupidities, of the past, as evident for example in the Seven-fold Way itself, with its Grade Rituals. This particular answer is to refine, enhance, the techniques, and make them known, thus enabling more and more individuals world-wide to begin the process of individual and supra-personal change. That is, to extend, evolve, our Way itself.

Yet - does this not imply a slowness? A significant change in an Aeon, or even more? Is it desirable for us, or some of us, to strive to speed up this process of human evolution, by for example, involving ourselves in using certain causal forms which may produce such speedy change? Or do such forms indeed produce speedy change? Is that merely an illusion? Such are the questions for each Adept to ponder, and answer. - 9

+O+ Wherein, slowness is a state of perception afforded by our relative size, which is afforded by our constancy of consciousness in the body – consciousness which can be diffused leading to ‘greater’ or even cosmic size and a smashing of such simplistic concepts in view of a whole new science and language and subsequent apprehension of all these things way beyond the immediate concerns of something human-sized, with which human-sized concerns manifest. Time, is relative to consciousness. The presencing of ‘speedy change’ seems more an exertion of the Acausal on the Causal than conscious understanding by its nexions for its (speedy changes) purpose – purpose that cannot be understood from human consciousness firmly seated in the skull alone.

Forms definitely have the power to bring forth change. Narrative – might be considered the infant first born of what may someday become ‘Numinative’ – whereupon those who can control/shape the geometric channels through which the river of humanity flows – may be considered the experimenters and explorers of a new power borne of greater consciousness than ever before, still in its raw unrefined

state. For illusions, far from being the ethereal mirages their name conjure forth – are in fact the most solid of projections, and even if they be a lie on one level, i.e. from a consciousness seated in the human skull, they are a truth on another, i.e. when consciousness is diffused into the numinous sketch. Thus it is that DM is able to be, that is, BE, both NS/Islaam, yet be neither at the same time – all in complete harmony. Moreover to honestly deny being one person or the other, and truthfully claim to be separated from his other personas – these being separate and connected in abstract perception. +O+

9 - Which brings us to the ONA. Is the ONA as existing at present still relevant? Does it need to change, perhaps some of its symbols, its own causal forms? If so, why? And how, toward what? Such are also questions which each Adept must ponder, and answer for themselves. - 9

+O+ My views on ONA and the changes that I feel beneficial to make to 'it' (being that some don't actually see the differentiation yet) have been made within my own presencing. So no comment from me here. +O+

9- One clue - is this ONA, as perceived by others and those of Adeptship and below, just an outer form which has a yet unknown inner essence? - 9

+O+ Yes. Though I doubt I should be believed were I to put forth my intimations on just what ONA are. +O+

9 -is, is this essence hidden, awaiting the consciousness that is created beyond the Abyss? - 9

+O+ This question has a strange vibration. Almost as if DM were asking it himself, unsure of the answer. Which, is fair enough. He's a pioneer in a very strange place. +O+

9 - And if it is so hidden, why is this? Deliberate - or just part of its real nature, meaning that this nature cannot be apprehended below this Abyss, that it is unperceptible by those who do not possess the perception to perceive it with this new perception being developed over time by an Adept, propelling them toward the next stage? - 9

+O+ Quite so – I think that again, until consciousness has been diffused out of the human skull, the nature of many things remains invisible. Who can hope to understand what lies beneath without Abstract Reasoning (Qv. Star Game both as metaphor and literal working) – it is hidden because a language and perception to experience it in its new form, is still occult – still new – still developing. DM's efforts have singularly motivated thousands to concentrate on such a thing as the Acausal – made them aware of it, of its context – with a critical mass, a synthesizer of its science may lead the breakthrough. Does this success of invoking meditation, not in itself, reflect the necessity for Adepts to continue learning the science of speedy

changes as asked above? At least for the time being.+O+

9 -And is part of this real nature something which cannot be contained by any such causal form and so cannot even be named? - 9

+O+ It may very well be, that this acausal dimension is a myth, whose fable acts as the crucible for a new direction, systematically and diametrically opposed and even beyond the methods of absorption and distortion attributable and characteristic of the Magian. But in questing for its existence, something will be broken that can never be fixed – and this in itself seems to be reason enough to believe, for a time at least, in the temporal suggestion of an Acausal. On the other hand – while it cannot be named – it can be experienced. A new language requires development to express it – such a language might be called a combination of cliology, change, and the sharpening of pencils in preparation for the numinous sketch. +O+

In Conclusion:

9 -Such are some of the questions which arise, or which may arise, for an Internal Adept. And yet - what must be remembered is that all such questions are only questions; that Thought is merely Thought, and often a distraction to that real change, that real presencing of the sinister, that is part of our Way and which involves, as it always does and has done, action-in-the-world: that is, real acts, by the individual.

These acts are and must be - for an Internal Adept moving toward the Abyss and thus the next stage - beyond both the Light and the Dark, yet being both Light and Dark and yet containing the essence of the Sinister itself. If they are indeed moving toward the next stage, then they will understand this - or at least be moving toward this understanding. Furthermore, those who withdraw from the Sinister, in all its Aeonic forms and presencings, as a result of answering such questions, have indeed withdrawn from our Way, and thus will not move-forward to the stage of Mastery. - 9

+O+ Is the ONA relevant to me as it exists and at this stage of my journey? Without giving anything away – what the ONA <u>actually</u> are is something relevant to everyone at every stage of every journey. +O+

9 -Anton Long
Order of Nine Angles - 9

+O+ Anon. +O+

A Reply by Dark Logos

Herewith I present a few comments of my own on the file recently uploaded here by "anon" , which file contained many interesting and astute comments about Myatt and the ONA.

<quote>DM has transferred his consciousness, his qualities, his ambitions, his mentality and his laws of the Master (that is to say his numinous sketch – or weltanschauung) to adepts world-wide; a splintering of his consciousness into many, indeed thousands, of living breathing nexions – many still seeds, unaware of their paradoxical symbiosis with one another or the source of this consciousness, most still mired in the frames of reference of their Time, under the influence of illusion and convenience – yet deeply stirred to approach the world with the same blinding Love (and Detachment) as DM.</quote>

Comment:
Which is to say that there is a certain magick at work here; or, rather, a certain presencing of certain forces by a sinister Adept in order to achieve certain goals.

<quote>It might also be helpful to suggest that the more one leans toward calling these exhibitions and expressions of the Order or defines the acts of DM as `inhuman' `numinous' `shapeshiftic' `trickster' – thus transfiguring the actual human emission of these forces into something altogether `other-wordly' `Dark Godish', `Alien', but at any rate, less than human – is potentially due to the fact that Abstract Reasoning is not yet developed or attained by many – and thus the strangeness of this perception must take on a monstrous or somehow unearthly distorted form in order to begin getting across the rudiments of what will someday be understood through actual Abstract Perception. One finds that Myatt's actions and effects tend not to be viewed as stemming from a simple human being – but a genius at best, a dark god at least.</quote>

Comment:
If I correctly understand what is meant by the terms Abstract Reasoning and Abstract Perception then this is a very perceptive comment. Thus, one has someone (i.e. Long/Myatt) – undertaking a Sinister quest - who has gone "Beyond The Abyss" and exhibiting in real life, through their actions and creations, aspects of the acausal, and thus appearing, to those lacking the perception of esoteric Adepts (and beyond), as "strange", perplexing, confusing, Trickster-like (and so on). Such actions and creations are what one would expect if someone had indeed progressed "Beyond The Abyss" - and gives us a measure, a standard, by which to judge others who have so claimed, and who so claim, to have done so. Thus, one can place this individual in relation to the others who have so claimed, and who so claim, to have gone "Beyond The Abyss" and who have awarded themselves various titles such as "Master" or

"Magus".

<quote>As I have intimated above, the Adept, can live, that is move their consciousness about, but can no longer spiritually (i.e. with any genuine certainty) specify a separation point between individual/collective, personal/Aeonic spheres/forces/ realms.</quote>

Comment:
Yes indeed, and this is one of those things that motivates (or which can motivate) an Adept to progress further – toward The Abyss, where they become, through an immersion in acausal forces, something else, and where their perception, their "center" if you will, changes, so that they move away from the mundane perception of the majority (with its manufactured abstractions and opposites) to the perception of the acausal, which is "Abstract" in the sense that the anonymous commentator uses that term.

<quote>I should point out, that I have not followed the Seven-Fold Way in what might be called the conventional spirit –I have in some way or another attained a pretty good understanding of what lies beneath it.</quote>

Comment:
Agreed. In truth, perhaps a better understanding than some who have followed it!

<quote>If an opened nexion becomes symbiote with the supra-personal then personality is diffused into the numinous sketch of possibility along with responsibility. One cannot be held accountable when one is imbued in every living thing, when consciousness is acausal, for then every thing is an extension of life-imbued consciousness (Qv. Acausal Voice)– a living body of anomalies diffused in the passage of a greater co-nexion.</quote>

Comment:
Very true.

<quote>I think evolution is a construct.</quote>

Comment:
Exactly, and this is hinted at in some of the more esoteric ONA MSS. Or perhaps I should say: the concept of evolution as normally understood is an abstractive construct of our causal space-time. For the acausal, there is no such construct.

<quote>Wherein, slowness is a state of perception afforded by our relative size, which is afforded by our constancy of consciousness in the body</quote>

Comment:
Another astute observation. Such a slowness – as perceived by the Adept and those below – is just one more causal appearance, related to the perception of such an Adept, which is still for the most part centered on "the self" and which still thinks in terms of linear, causal, time (and thus in terms of a causal "evolution") .

<quote>Thus it is that DM is able to be, that is, BE, both NS/Islaam, yet be neither at the same time – all in complete harmony.</quote>

Comment:
It does not say much for most Occultists – and even those deemed "intelligent" among us - that only a few people understand this, and thus correctly perceive DM as is, and thus understand what he is doing, and why.
Again, it comes back, does it not, that such a life as DM's is what one would expect if someone had indeed been a genuine sinister Adept and then progressed "Beyond The Abyss".

<quote>DM's efforts have singularly motivated thousands to concentrate on such a thing as the Acausal – made them aware of it, of its context – with a critical mass, a synthesizer of its science may lead the breakthrough.</quote>

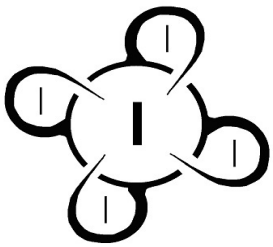
Comment:
Such perspicacity, again! Why do not more people understand this? [Rhetorical question, of course...]

<quote>what the ONA actually are is something relevant to everyone at every stage of every journey.</quote>

Comment:
Why do not more people understand this? [Rhetorical question, of course...]
Finally, it would be most interesting, and instructive, for many perhaps, if the anonymous commentator who says:

<quote>I doubt I should be believed were I to put forth my intimations on just what ONA are</quote>

did indeed put forth their intimations of just what the ONA are.



Where Are WE Now? – Some Notes On Change

(Message from Mvimaedivm Archives and originally addressed to the Sinisterion prior to Crystallization and Sinister Schism.)

Where are WE now?

With such an enormous body of work behind us, where, many paths we have taken have not been wrong, but have been scorned or dismissed by the ONA: which accordingly we have corrected to understand what they understand; and where, with many years of devoted perseverance and hard work we have, together, finally understood the reason behind the structure, the reason behind the secrecy, the reason behind the creation – of the Order of Nine Angles.

Some are pleased with this knowledge – and some are not. But that is the way of Forms: they always give way to others, by others arising to meet the challenges directly imposed at any given time which a form rooted firmly in another time often fails because it does not.

(The Order of Nine Angles appears to be altering itself to meet the new challenges.)

However, via the work of the Sinisterion, The Order of Nine Angles has now been irrevocably split into two modes of being, whereupon we are arguably at the single greatest turning point in the Order's history – in terms for the potential for a rapid increase of Adepts. The first mode of being, is that mode of perception which does not perceive the ONA as a smaller piece of a greater context driven by a simple wish. I.e. those who are still within the Forms and Mythos of the ONA, struggling along the Seven-Fold Way toward this or another conclusion.

The second mode represent THEM, whom possess the greater context and are able to extract themselves from the Form and Mythos of the ONA to see what lies beyond and beneath it. I will not repeat myself in full here – a MS in OA#29 gave my reasons for the Order's treatment at times of its subjects such as Crowley, Lovecraft, Runes etc… briefly: owing to its organic composition. But now it is time to understand the scorn as it relates to recent revelations of the Order and its purpose.

The scorn of these subjects pertains not to an objective announcement for magic; scorn and assertions that Lovecraft was deluded, scorn and assertions that Crowley was a charlatan who never attained Adeptship, scorn that the Runes are worth only the briefest of mention in Naos. Yet, sometimes, based on the trust the members of the Sinisterion endowed the ONA with, an evaluation of these subjects was based directly on the Order's official opinion of it. When, what should have been kept in mind, at all times when studying the Order, (Had it been possible to know it in advance) was that the ONA served as a pretext for Myatt's greater work and, while it no doubt provided him with untold experience, insight and understanding – at some point, was viewed by him, as he moved into a different mode, as another means to realize space exploration and fulfil what he saw as the destiny of the West. In such a context, it is understandable why such subjects were treated with disdain or poorly – since they had little to do with realizing his numinous dream, as he saw it. Unfortunately, this treatment has had some destructive effects on the ONA – and its adherents who have, sometimes, since dismissed such subjects summarily out of a sense of loyalty – and, misguided understanding. People, happy enough to let Long do their thinking for them…

ONA's momentum and directions can be understood if one places it in its greater context – and moreover, we can understand from Myatt's other works, why the ONA has been so secretive and so silent on many issues. It is possible that the MS pertaining to the treatment of Lovecraft and Crowley are not Myatt's but someone else more informed and yes, more opinionated, regarding those gentlemen – just as THEM often times draws on the speciality expertise of others in its fold when certain elements come about that require explaining. Or, again, because their views contributed nothing useful in achieving Myatt's aims – were disregarded. However, again, THEM are not ONA. We are an extension – and as such, we do not summarily dismiss Lovecraft or Crowley as charlatans or deluded: ONA could not have afforded to make such concessions during the time it was struggling to dominate a foothold (which became a stranglehold) on the occult through its Satanic channel – because it was designed specifically to counter-form. And, though many see the Order's decisions on certain subjects as egoistic arrogance it should be remembered that it was such arrogance to hold fast to a form by the Church that gave way to Science, the ONA's hold on its form that gave rise to THEM – but since THEM doesn't hold a form, it is an interesting proposition where an evolution may lead us. Because, while it may be hard for some to accept, perfectly understandable for others, THEM is the end product resulting from Myatt's ONA formula.

If the ONA had given Crowley his due the assertions that depended on Crowley being seen as deluded should not have allowed any room for the ONA's unique development of its own concepts including a transfiguration of the Dark Gods and the intervention of the Acausal. So in that context, the ONA was right, could only exist, if it made the decisions it did. Nevertheless, it is many many years since such decisions were made, times have changed, THEM are born, and some of the stances held by ONA then, are not held by THEM now. As the Australian Nexion of the Order we represent Change: and, with the Order firmly placed in context, and others

finally understanding Myatt and his Work, the future shape not just of THEM but also of the ONA is uncertain. Certainly, for a long time yet, the ONA will continue with its own directives. But when those directives are understood then the game completely changes. As per the operatives of an Adept, the ONA may be transformed accordingly to meet new challenges and discard certain outer trappings – and to a great extent – this Temple has striven to make those changes deemed necessary to take the Order further and to its natural conclusion, THEM.

The pressing question is not: where do we go from here, but do we go from here? Is Myatt's dream of Space- Exploration feasible, now, and should it remain Our focus, or is there yet preparatory work to be done – to the human body and psyche which this Temple can explore, experiment with and expand upon?

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For those who are not pleased about the Order's face being revealed – that is understandable too. But We swore to give Australia a Sinister History and above all else, we are doing just that. The Order of Nine Angles, as it stood (yf/eh), and as it stands (fayen) is still a form of vital nourishment and importance teaching as it does the hard way to learn somewhat diluted from the occult, it is still a beautiful representation of Satan which overshadows all other representations prior to and after its event in its complexity, brilliance, and depth, it demands a long-term commitment, if not a life-long one to understand and work with and contains many dangers, many secrets, many insights and a great deal of Wisdom. But, there does come a time, when someone following it no longer requires the guidance of AL or the ONA's forms to instruct them what to do next – because the ONA, unlike so many other so-called Satanic groups, actually does try to create persons who can see beyond it, not keep them trapped on an endless treadmill of occult ideas, hemmed in by some Master who is afraid of being surpassed.* And the context in which THEM came to understand the ONA has broken en masse, many away from the forms of the Order – indicating the emergence of such a thing as the `Thinking Warrior', the outcome of which was ONA's/Myatts aim all along.

With such an emergence, i.e. there are some suggestions that the current forms of ONA that led to such an arising – must now be taken into consideration – since it has achieved what it set out to do, that is must change to take those who understand it, further – but this is to misunderstand the nature of the Order itself.

The ONA, both its appearance, and its essence, is still needed to awaken a critical mass of people to the above, not intellectually, but to follow the Way themselves until they exhaust themselves in experience, or see it for what it really is. To say these things to someone just starting the ONA for instance, would either not be believed and be rejected outright – or, possibly, short-cut (for better or worse) the entire Septenary Way for them (for better or worse). In which case the secrecy and self-initiation requirements of THEM can be understood to deter certain

psychological dispositions and attract others – and that the Temple caters for a certain degree of magician whom have already followed the ONA far enough not to break when confronted with these facts. And thus it is that THEM have become pioneers themselves, treading uncertain steps to develop what comes after (or perhaps before) the Sinister Way of the Order of Nine Angles. A most difficult position to be in – but one which must be assumed if we are to learn yet and make our way forward, without guidance, because our Form is a child of that way – in some ways we seek separation from our Parents – we must, otherwise we should not evolve – but we Love and respect our parents, and while we sometimes fight with them in order to assert our own identity, we are devoted to them, joined with them as a collective Clan and we mean well, for it is in our nature to honour Family.

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What each individual must answer now, given the information and perception of THEM on the Order of Nine Angles is whether the ONA still serves a purpose in the old way of providing a path with various tasks and grades to follow upward – toward… Whether the ONA, having now achieved its purpose and created a culture of thinking warriors who can not only behold in the vision of the ONA, but in the vision of their own independence, can work for US, providing Myatt is still imbued with the task of master and entrusted to lead us further onward, Whether each person here requires a serious re-think, now given this new context of the ONA and THEM, of what is required to move forward and beyond the Order: with all the beautiful implements and weapons it has equipped us with; whilst the rest play catch up.

And only in supreme arrogance can I declare others catch-up, but from that point of view, it is necessary to continue teaching others in how to conduct Satanic Temples, how to fool and delude, manage and aspire, endure and evolve, test and be tested, and so on – taking others through the Septenary Way so they may bring others up to speed. At least, it was always considered necessary.

But of the other options?

Or.

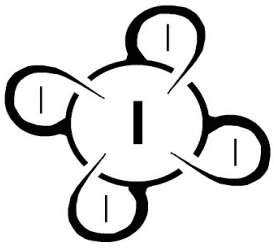
Or.

Or.

Where are WE Now?

~

ISS, Temple of THEM



THE IRONY OF GIVING INSIGHT

I hope that 101 has been instructive so far for those who have listened to me shout into the void here. I have attempted to de-construct a great many things but also to provide a guiding light through things on many levels – not just those usually accessible to us. I've tried to give a replacement and physiologically based tension of opposites that can be tested against reality by simply Being and is universally available to everyone – not merely assert yet another set of abstract tensions politically or religiously motivated i.e. Sinister/Magian that merely confuse the issue of life further. Fear/Love are a contribution to a non-moral, non-controlled, non-abstract tension that is undeniable and universal by which those in heuristics may gain a constant footing in life, as life.

Unfortunately, in having to be so tenacious over the last 20 years or so to get my points across or explore them fully I have become aware of an even more subtle tendency of the ego – especially as regards what I am doing here today shouting into the void in 101. The ego is a sneaky motherfucker – I have noticed how my posts have gone from shouting into the void to sharing my ideas to beginning to instruct others on how to live… It is not unfair to conclude that my own ego has been built into a terrific-sized monster itself –and to be arrogant enough to think it can replace time, space, and reality and have the strength to fly in the face of world consensus, it had to be. Old habits and habitations, die hard. But if I wasn't aware of this Irony – and aware of when it's time to 'stop the car', could I really say that I had learned anything from all of This?

It is at this point that I must stop what I have been doing viz. using the ego as a vehicle to charge my way through obstacles I have been training for a long time to face up against and overcome to be heard. Now that I have made it over those obstacles, been heard, and that people are listening to the extent that my theory of physis is being picked up – is changing views - there is a very real risk of my ego enjoying the attention it is creating and swelling up to gigantic proportions to become a tyrannous monster by trying to control what has been shared, by trying to control these simple truths by making their effortless simplicity into some artificial, irresponsible, unnatural ism. If I don't leave it at that – and now - I duly risk repeating the mistakes of so many others who chanced on a good idea and turned it into a new version of an old mistake by making of it a morally imposed code or enforced law. Sath showed me this.

The ego is a useful tool – but it cannot help getting carried away – especially when it is praised and others help to assert its subjective stasis as objective - that is unfortunate in some ways, fortunate in others, but really just an inherent part of its function prone to abuse if mishandled. Now that I have used its strength to coast through the various obstacles set up to hide fear and get my points across I would be wise to take some time to see how they develop of their own accord. I have to say that I am relieved to have been able to finally marry my intellectual studies back into the physis of the body to create (or more likely, restore) a sacred synthesis that might just reconnect us back to Her. It would prove dangerous to continue building a new paradigm for others based solely on what I think it should be. Though, I have not left my theory at a point where I have just revealed fear and left it at that – that would probably be more destructive than anything else. I have thus built on it a little bit past that – and even as I write this more comes to me. But more than this could easily become something as destructive as what already stands if it is again turned over to one person to re-make or believe he can re-make our human Way.

This insight is no longer mine – and perhaps it was never mine – but now that it has been written down it has already begun to undergo transformations in the minds of others – it is an insight freed that belongs to the collective, to all of us, and should be used, individually, phenomenologically, and heuristically by each as they see fit, if they see fit to heal and fix ourselves and maybe some of this shit that has gone wrong with the world.

I believe more than ever we are at a stage where humanity is still unconscious in many stages but is waking up to its collective and individual potential like never before. There are signs for this shown by the fierce inter-connectedness of what appears to be our one present collective belief – the Internet – and a global drive to make all information free. Albeit this tactic has caused some extraordinary, unusual, wonderful and desperately tragic effects by virtue of people having access to information they would not normally have access to and it likely to continue doing so. But while information has the potential to be ruled by the powers that be, the embracement of the internet is an encouraging outward symptom of a burgeoning desire to possess the power to create the means of freedom from oppression for ourselves others and escape our present ideology of what it is to be human.

There is really little more than need be said in relation to the Sinister or even in relation to 101 – and it would be counter-productive to continue past this point just to keep talking or keep the group moving – the key elements are all here and anything else can be guessed by you as you make your way onward – for really what else is there in your way except for the inventions of language, morality and time? Just as I have taken my cues from others who left signposts and helped me to put together this one thesis that has changed everything for me, once you accept that language, logic, thoughts, time, space, and all those other things we take for granted have another side to their story – knowing both sides tends to simplify all the apparently dizzying array

of choices of forms in the world into a ball you can hold in your hand. Or throw.

There has been so much destruction and deception from division into abstractions, yet all of us, even as we call ourselves different things and divide ourselves into opposing forces share in common the tradition of Love – the desire for the absence of fear. The planet has suffered terribly as have her creatures because there are so many people struggling desperately to assert their stasis lest their worlds fall down and they be forced to contemplate for one moment the alternative we have struggled to forget or that others have struggled to make us forget and gain power over us.

Just know that everyone who ever made you feel fear, who terrorizes you, who deals in being feared, who ever made you feel those physiological symptoms; is intrinsically more afraid than you ever were with your small set of physiological symptoms; all of them completely unconscious of the terrifying scope of this phenomena of Being and the insidious control it's process has over them giving rise to the fierce defenses against it that cause them to project their fear into and onto others, including you. They try to frighten out of fear. We're all afraid – because aside from Love, what else is there? Don't be frightened by them – don't be frightened of love, or of fear – Love your Fear. Fear your Love. That is the balance.

A formidable minefield greeted me coming this way. There have been so many forces and people ready to mask Her truths that the world is a terrible fucking mess – littered with a graveyard of dead ends and self-perpetuating nightmares cemented over that which has been staring us in the face, IS in all of US, can be felt right now where ever you are in your very Physis; that which has been given so many names to hide Her real one.

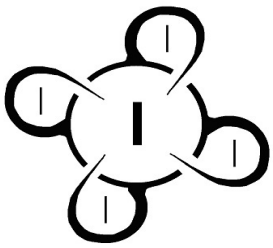
There are forces, terrified at the thought of loss of control that would beckon forth the forces of Chaos, of the Abyss, of Nature Herself to yawn through their carefully crafted gates and barriers; forces out to instill and maintain our fear, (including our own egos) and worse yet, to twist our fear into horrors and lies so hideously that we can never know the simple state of Being, never get back to the Beginning, back to who we are without recourse to the mumblings of their priestly cast.
There are guardians, mighty and immovable who stand guard over the Way and enslave us and our minds so that we must travel the warped labyrinths borne of interpretation and the power of the ego, of the wills and of the wants of others who seek to use us, own us, scare us, keep us frightened and afraid because they are more deathly afraid than we are. Those who struggle to control the world with words and forms and illusions, trap it in geometry and morality, logic and constants, abstractions and dreams, laws and rules - are they who fear the most – so perhaps it is fitting that I should be the one to turn to face it since I appear to fear the most. And if I can face it – others can.

There are Forces the world over that split and divide, abstract and invert, obscure and presume, rule and tyrannize and ultimately distract us from being able to ask who we

are, what we are, why we are – but instead settle for the architecture of fear that has imprisoned our world. But I know now that no-one needs a priest to speak to God, and no-one needs more than their own life to speak to Nature and have Nature speak back.

All you Forces out there – who quake in fear and scream and tremble at your own inability to Know thyself – who hurt and kill us in ignorance to get your own little ways or the ways of tyrants – who bully and belittle us as if you were fearless or to be feared: I have a message for you: Nature is relentless in her forces – look at all you have done and are doing to avoid looking Her in the eyes – to avoid looking us in the eyes and admitting you are just as frightened as the rest of us. We know your secret. You name everything you fear and you have named Everything. Just as weeds grow through, over or around concrete, just as the jungle reclaims skyscrapers - so too will Her messages always get out, through someone, some day, through speech, through dreams, or through some nameless vessel who happens to be lucky enough to grasp her secrets and not let go - until it is time to let go. You cannot control us forever with your illusions. She will tell others, and they will tell many more. And no matter how hard She is oppressed, She will find a way, She will provide, and She will prevail. I'm not afraid of you. There is something far more frightening than any of you - a force that frightens the meanest, cruellest, most atrocious human tyrants.

And I am not afraid to finally Remember it.



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